with a sword, the pain which he feels should be thought to be an absolute quality in the pin or sword. So long as our sensible ideas are taken either for substantial forms or qualities in bodies without us, really distinct from the substance of the matter, so long are they perfectly unintelligible by us. For which cause, Tim^eus Locrus/ philosophizing (as it seemeth) after this manner, did consentaneously thereunto determine, that corporeal things could not be apprehended by us, otherwise than cuo-0i?W *KOL voQcp* Aoyfo-^o, by sense and a kind. of spurious or bastardly reason; — that is, that we could have no clear conceptions of them in our understanding. And, for the same reason, Plato[b] himself distinguished! be-

twixt SOch things as are *vorjasi j^ra* Ao'yov 7H:pA?77rra'

comprehensible by the understanding with reason, — and those which are only 8o£jJ *pzr* ata0»/aw£ aAayov, which can only be apprehended by opinion, together with a certain irrational sense ; — meaning plainly, by the latter, corporeal and sensible things. And accordingly the Platonists frequently take occasion, from hence, to enlarge themselves much in the disparagement of corporeal things, as being, by reason of that sinallness of entity that is in them, below the understanding, and not having so much *ovviav* as yli/6criv,[c] essence as generation, — which, indeed, is fine fancy. Wherefore, we must either, with these philosophers, make sensible things to be aKaraA^ra or

[a] Do Anima Mundi, inter Scriptor. Mjtholog. aTho. Gale editor p, 645.

* Vide Theaetcfum, p. 139. s. open Sophistam. p. 166, 167. et d« Repub. lib. vii, p. 484.

[c] Plato do llepublica, ubi supra,